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Additional comments / Commentaires supplémentaires:		

Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."-Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."-Judo: 3.

Vol. 2.—No. 48.

THURSDAY, FEBRUARY 17, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE, REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA, MONCTON, NEW BRUNSWICK,

EDITORS.

AT the particular request of the Prince of Wales, Mr. Cladstone read the lessons dringham.

VERY rich gold and silver mines have been discovered in Stockton's Pass, on the eastern side of the Graham Mountains, in Arizona.

PIGEONS are largely employed in carrying messages from the new gold-fields in New Zealand to the large towns; and "pigeongrams" are regularly published in the newspapers.

An Irish correspondent of the New Fork Churchman says "It has been arranged that the Church of Ireland should give the Episcopate to the Rev. Juan B. Cabrera, who has recently been elected as the first Bishop of Madrid."

Is it not strange that the Roman Catholic people of Ireland, who show such bitter hostility to Protestants at home, when they emigrate prefer the sula, from Fort Erie to Amherstburg, the ways of its too common profanation."

countries in which Protestants are dominant, and Protestant ideas prevail in civil still called Talbot Street.

THE CHURCH PAPER. ant, and Protestant ideas prevail in civil affairs !- Episcopal Register.

within the territory are liable to execution. Father Gilliett had returned on account of his health and not in his capacity of pri st.

AT the late celebration in honor of Wicliss translation of the Bible, it was noticed that the Rev. Dr. Hitchcock, who read a paper before the Pau-Presbyterian ('ouncil on the need of a liturgy, used a written prayer, "which he afterwards placed in his hat," says The Independent, "just as an Episcopal clergyman might have put his Prayer Book in his pocket."

PERE HYACINTHE LOYSON will not be deterred from prosecuting his work in Radicals; but next month it will become the Gallican Church.

In a field near Volin, in Bohemia, a silver cup has been found which is of quaint pattern and curious workmanship. It is undoubtedly a communion cup, and very ancient. Antiquarians who have examined it are satisfied that it is not less than four hundred years old. It was probably in use at the time when John their ritualism or ordering of services. propriety of giving to the people the wine

blue clay, and in full size, and then copied by the laborers. Three thousand persons crowded into the Church at the consecration, yet the services were orderly and reverent, and of 648 communicants only very few were English. It was a day worthy to be cherished in the year which saw the centenary of the introduction of Christianity into Tinnevelly. This was commemorated on Jan 20, 1880, when the Bishop of Madras, his two Suffragans, and ninety native clergymen joined in a solemn Eucharist at Palamcottah." — Extract from the Church Quarterly Review.

established a regularly organised curps of With the reverent observance of the day, in Church during his recent visit to San- guides, to conduct parties of emigrants set apart for the worship of Almighty

> the bed of the Limmat, at Zurich, some 'The Sabbath was made for man.' It is very interesting objects have been brought one of the strong bulwarks of National to light, among others ancient coins (including fifty gold pieces of Brabant), swords, and the skeleton of a stag of a species now extinct in Switzerland. The way of eternal life. We desire to call it is a noble legacy, this Book of Company of Christian Resoluted a Resolution of Christian Resolution of Christian Resolution of English Christians was distorted to the Syrian Church, and Lord wolld a Resolution of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter attention of English Christians was distorted in the Chapter at the Chapter att piers of a Roman bridge which once your attention to our canon, entitled, Of mon Prayer, which we have received strong desire in Christian England to spanned the river have also been laid the due celebration of Sunday.'
> bare. All the finds are being placed in "'All persons within this Church shall the Zurich Historical Museum.

> run between the Lake and the Canada Godly and sober conversations. Southern Railway, and traverse a beautiful old settled country, opened out that in them lies to preserve for theming in the stately services of the Cathedral! Solder and their families the blessings of Let us never cease to thank Gop for our about sixty years ago by Colonel Talbot, selves and their families the blessings of who made a colonization road running this hallowed day, and to refrain from open Bible, and for our primitive Prayer in Syrian, into Melayalam, the spoken the whole length of the Western Penin-countenancing by their example any of Book, its faithful witness and interpre-

THE Vicar of Great Yarmouth, Eng-A JESUIT priest, named Gilliett, has land, in his New Year's Pastoral, speak- newspaper. If you want subscriptions been arrested in Guatemala and shot by ing of the work and results of the year in this town you can send an agent." So order of the President of that Republic 1880, says: — Once more—let us record says a much respected minister of a vil By the laws of Guatemala, Jesuits found and remember it with humility and gralage church. As we cannot send an titude—there have been over One Thou-sand Baptisms [1,083]. The number at field, and as this brother's field is parthe Great Communion was reckoned at ticularly small and difficult of access, we Offertory has reached £1,127. The agamong his people, unless we can convince gregate number of communicants at the him that it is his duty to co operate with is an increase in every instance."

clerical life, from a pecuniary point of that whoever good papers are largely view, are the head-mastership of the great circulated the results are manifestly good public schools, Those of Eton and Our paper, if well circulated in his field, Harrow are worth from \$25,000 to \$35,- will help him in his work. His people Taylors are worth \$12,000 to \$20,000 a enterprise. They will be prepared by year, including the spacious abodes Christian reading to appreciate good ser-Paris by the refusal to lease him the attached to them. The heads of colleges mons and more inclined to head gospel less than 410 are enumerated. Of these Chapel in the Rue Rochechonart, and his at Oxford and Cambridge do not, for the exhortations. "The religious paper," the principal are the Nairs, or landed failure to get the Assumption Church. most part, receive nearly so much. The says an exchange, is the minute-hand gentry, who never engage in trade, but He has taken the school-room in the master of Trinity College Cambridge has marking the period of the Church's mean the most numerous are the Choques, or Rue d'Arms for three years. It has about \$15,000 a year; and the Dean of temperature, the obb and flow of her life hitherto been devoted to meetings of the Christ Church, who is also Dean of the The religious paper is the weekly com Cathedral Church, over \$10,000. The identary on the Word of Gon, as it appears next most lucrative position in Oxford is in doctrine, conviction and providences. president of Magdalen. which is worth This is all lest in the family that takes tion. These three distinct classes each and Bible Classes have been introduced, about \$10,000, Magdalen being a very no church paper, and the result is too require distinct missionary work. The wealthy college, The Provost of Trinity apparent." College, Dublin, has a separate estate allotted to him, estimated to be worth of church papers. especially in families amounting to one-fifth of the population. some \$20,000 a year.

Huss and his followers insisted upon the propriety of giving to the people the wine as well as the bread in the sacrament.

There are 20,000 worshippers in the life pave caught nothing of the spirit of control of the spir as well as the bread in the sacrament.

The sacrament is greated as the bread in the sacrament.

BISHOP CALDWELL, of Tinnevelly, has the past year had the satisfaction of contact the past year had the past year had the satisfaction of contact year had secrating a Church, on which he has laboured for thirty-three years with his own hands. A pointed Church, with nave 85 feet long, has been built of hown stone by village masons, who had hown stone by village masons, who had only in the refrain); Lesson; Hymn declining years, why their children have ignorant alike of the proud preten no experience of any architecture but that No. 768, (to be sung kneeling); Sermon all left the Church. The writer answers tions of the Roman Church and Prayer and Benediction.'

THE LORD'S DAY.

THE Episcopal Register says:

The following extract from the Pastoral Letter of the House of Bishops of the Protestant Episcopal Church, addressed

the concern of the Christian, is the in- and Presbyter.

THE Dominion Government have creasing desecration of the Lord's Day. to desirable locations in the North-West. God, is most intimately connected our public welfare, as well as the prospority In the course of dredging operations in of religion. Our blessed Lord has said,

celebrate and keep the Lord's Day, come definite, and yet so clastic. It is adapted mising base for the extension of Christi-A new railroad, skirting the shore of Lake Erie, is spoken of, and preliminary surveys have been made. It will devotion, and in acts of charity, using all in its simplicity when it is said in the benefit the Syrian Church, not to interpret the Lake and the Canada College and

"I can't be bothered canvassing for a 1,102, and the amount collected at the must give up all hope of canvassing Parish Church was 8557 for 1880. There us. In the effort to do this, let us remind him and all others of like feeling. The really greatest prizes of English one with the work of the ministry, and of Travancore.

The same writer speaks of the value where there are growing children. This is owing chiefly to the existence of Without the family paper "they grow up the ancient Syrian Church of Malabar, or ral rival Metrans and discord prevails in out of the spirit of the Church. They as the members call themselves "The Syrian Church. have imbibed nothing of its missionary Christians of St. Thomas." We have of their own rough hewn houses. Every by Rev. H. P. Hughes, M. A.; the General Thanksall the carvings, even the very doors, were modelled by the Bishop himself in Prayer and Benediction."

No. 768, (to be sung kneeding); Sermon by Rev. H. P. Hughes, M. A.; the General Thanksall the carvings, even the very doors, giving; Silent Prayer; Hymn No. 47; and triumphs, than they do of Confucianal Confuciana Confuciana Confuciana Confuciana Confuciana Con ism. The effect is also apparent in the own Anglican Church for independence for 20 years, was consecrated the first Church when its benevolent causes are was repeated in this feeble Eastern Bishop. In Mission Life, Jan. 1881, we presented. Of the people who contribute branch of the Catholic Church. Every find the following interesting notice of to the pastor's salary two thirds of it effort was made to aubjugate them to the comes from those who read the church haughty Roman Pontiff, and to introduce papers.

This is, we believe, literally true. The people who are most liberal in proporto the clergy and laity in the United Syrian to their means, in contributions to Church, the Inquisition, was introduced. States, lately issued may with profit be read by all who love their religion and their country:

Church, the Inquisition, was introduced. Church the Inquisition, was introduced. Church the Inquisition, was introduced. Church the was escorted through the married Priests were deposed, and 100 kazzar by about two thousand people. They are in sympathy with the breathed forth his spirit amid the flames at Wadakan Parur, though most of the "Among the signs of the times fitted work of the church; and not only so, of persecution the Metropolitan of the Syrians here acknowled a Mar Dionystis, to awaken the anxiety of the patriot and they are the efficient workers.—Herald Malabar Church ascended in a fiery the non-reforming Metran

THE PRAYER BOOK.

THE Doan of Lichfield has been giving lectures on the Prayer Book, which valuable information concerning our by the Christians of St. Thomas. cherished Liturgy. The second lecture, In the beginning of this cent from our fathers, so simple, and yet so outer into friendly relations with an angrand, so firm, and yet so tolerant, so cient church which seemed to offer a pro-We village Church; how sublime in its fere with it in any way. It was proposed all dignity when it puts forth its strength od to undertake the training of youths ter.

Joneign Missions.

INDIA.

THE DIOCESE OF TRAVANCORE .-- I.

We have lingered long over the interesting Missions on the sandy plains of Eastern India. We will now cross the high range of the Ghauts, and descending through the magnificent forests which clothe its western slopes we find ourselves among the hills and picturesque valleys

Cochiu and Travancore are two semi is a marvellous multiplicity of castes, no children are educated. 'toddy-climbers," who gain their livelihood from the cocoa-nut trees which fringe the coast in luxuriance. Lewest in the scale is the out-caste slave populacore is the large number of Christians, are but a minority, they lost a good friend by the death of the Metran, Mar This is owing chiefly to the existence of Athanasius (1877). There are now seveate of Antioch.

When the Portuguese landed in Mulabar, (1498) these simple Christians, Roman peculiarities. When freud had in, in visiting his old station of Kun-exhausted its resources force was called nankalan in the beginning of Septemor, to aid. That dark blot upon the Roman and a warm welcome from the Syrian chariot to the Paradise of Gon.

The hour of deliverance was at hand. The Dutch conquered the sea-perts, the Roman pricets were expelled, the Mula-bar Church regained its independence, were listened to by large audiences with and eleven years after the martyrdom of its much interest. for they presented much late Metropolitan another was welcomed

In the beginning of this century the aries entrusted with this task were Benjamin Bailey, Joseph Fenn and Harry

At first all went well, the missionaries were cordially received, and during the life-time of two successive Metrans (bishops) the educational and translational work went on prosperously. But after the douth of the second Metran, (1830) difficulties arose with his successor, and notwithstanding the friendly efforts of Bishop Wilson to adjust matters, it was deemed advisable to sever the connection between the C. M. S. and the Syrian Church.

From that time the Mission was postponed. The separation, so far from causing ill-feeling, resulted ultimately more friendly intercourse. Eightoen Syrians have received Anglican orders, ndependent States under British protect and are frequently invited to preach in tion. Their present ruler or Maharajah the Syrian Churches, as are also the Engis in many ways an enlightened man, and lish Missionaries. In the C. M. S. Col-000 a year, and those of Westminster, will be well informed as to the work of shows a great desire to improve his peo- lege at Cottayam, Syrian youths study Rugby, Charter House, and Merchant the Church, and as to its great mission plo. Two peculiarities distinguish this for the Madras University, and in the Diecese from other parts of India. One Mission Schools large numbers of Syrian

> Meanwhile an important reforming movement sprang up in the Syrian Church which, though free from the errors of Rome, is overlaid with many of the peculiarities common to Oriental hurches. A revised liturgy, translated into Malayalam, was issued, the Lorn's Day is better observed, Sunday Schools other distinguishing feature of Travan of Bibles. The reform party, however,

There are 20,000 worshippers in the Missionary work going on among the Arrian Ilill tribes, of which we shall give some details next week.

Considerable advance has been made in native Church organization, the District and Provincial Councils being in full operation, In 1879 Travancore and Cockin were separated from the Diocese of Madras, and Dr. J. M. Speeckly, a C. M. S Missionary, who had labored there the new Bishop:

"The Bishop of Travancore and Coch-

(To be Continue !,)

Fumily Depastment.

IN MEMORIAM

J. C.

(Written for the Church Guardian.)

While sorrowing eyes keep vigil over him, Night slowly veils the lovely crimson sky; But wherefore weep, for see! how happily He welcomes all ; Lo! through the shadows din On Mercy's errand, speed the Seraphim With joyous wings; as, far away, the eye ()! Naith beholds them bringing succour nigh, Blent with the peace of holy prayer and hymn.

"Though in this weakness, I am strengthened

blest -Como near me, Brother, blend thy faith with

mino, --Dear, give me balm to soothe this harass'd breath;"

"Weep not for me, who seek eternal rest;" "Come, take me. Saviour, I am surely Thine All night be prayed, so carnestly for Death,

Dorohuster, 8th Feb., 1841.

CHRISTIAN GIVING.

"The place which rollyions giving is meant to compy in the Christian economy."

A SERMON.

Preached in St. Peter's Church, Sherbrooks. Que., at the Anniversary of the St Francis Association of the Church Society.

By the Rev. Henry Roe, D.D., Professor of Divinity in Bishop's Callege, Lennoxville, and Examining Chaplain to the Lord Bishop of Quebec.

(Published by request of the ford Bishop of Quebec, and the Rev. C. P. Reid, D.C.L., Rural Dean of St. Francis.)

Who created all things, to the lotent that now, to the Principalities and Powers in heavenly places might be known by the Caurch the manifold wisdom of God."—Ephrsians iii, 9, 10,

The a words have always reemed to me, more

than any others, to answer the question, why such a world as oursels was created; why such a strangely perplexed state of things as our world presents in its whole lifstory should have been called into existence. It is not simply that the design of it all is for God's glory; that is involv ed in the fact that Got is. Nor is it only to say that the world was made for the Church that, too, is an elementary principle which every one who knows the fact of the Incarnation recognizes at once. If Got the Son has become man, and saves mon by gathert a them into His Church, then His Church, -the body of which He is the head, - must be the final cause of the world's creation. But is more than this that we are taught here. It is, that Almighty God, in, if we may so speak contemplating and planning from eternity His creation of all things, so planned His then futime creation as a whole, that, to the highest in telligences in it, His Church, the Divine Society of His elect people, should be, in all its parts and in all its history, the means, the most perfect moans, of making known the loftiest heights, the most secret depths, the endless ever-varying reaches of His own manifold wisdom. This wa "the purpose of the ages which He pu posed in Christ Justin our Lord." Well might the Apos tle, on giving atterance to so all-emb acing a thought, burst out into the exalted prayer that follows, that God would grant unto curistians to enter into this great mystery, to take in "the breadth, and length, and depth, and height, and so be "filled unto all the fulness of God!"

Into this far-reaching passage, I do not pur pose now further to enter, tann to lay it down as the foundation-principle on which we, who are in any sense builders in Gon's House, ought ever consciously to be building.

Everything in and about the Church now, a well as forever, is appointed to be, to the Holy Angels a means of growth in the knowledge of God's manifold wisdom; this ought to be the ground-thought with christians in all their working for the Church. There can be no detail too trifling to be ordered by it, which bears any rethe building of it than in its perfection and overlasting continuance is to serve so great a pur

to speak to-day. We are met, both laity and clergy, here this week, as we meet from year to year, to take council together respecting that there is a necessity incolved in the very work, and to eucourage and strengthen one another's hands in doing it.

And this year especially is this our consultatation important when the synod of our Province has called on us to take a new departure in the work of missions. The Church in Canada herself in her corporate capacity has once again moved in this matter of missions, and calls on us to move. She reminds us of a very special opportunity, now in God's Providence opened up belom us, of helping to lay broad and deep the foundations of the Church in that section of the Dominion which seems destined to become the most important part of Canada. The harvest who talk us, is ripe ; the need urgent ; the dan-

of a continent may depend on our action or inactuation the to tive of the Gospel. Then, in that work, tion. She calls on us to give, and to give as to provide the means of converting all nations once, our sympathy, our prayers, our help, our and 'teaching' them when converted, -achools. money.

To all this our hearts fully respond; and had we nothing to do but to speak cheerful words red pass resolutions, the matter would be very simple. But when we are asked, what we proone to do, the case is very different. Our hands we then discover, are full already. We are be ng thrown more and more upon our own re ources. Our wealth and numbers are probably on materially increasing. Our own Diocese is it elf a missionary field; there is much people in i yet to be won into the Church. Can we fairly ir without cruelty be called upon to take part in nceds, and we are in despair; we sigh and resign arrelives to doing nothing.

But are we already doing all that we ought? Ought we to be satisfied, -we, I mean not the clergy, but the Church; is the Church in this Diocese doing enough or nearly enough? Is she in a healtby state in this matter of contribution for missions?

I thank Gon most deeply for the progress we have made, which is real and much; progress not only as self-sustentation, but in rending money away out of our own borders, and sending it away cheerfully. The growth of the Mission ary spirit is evident. Algoma has proved a blessing to us. The missionary unions of Que bee, Lennoxville, Richmond (perhaps others of which I know nothing) are bright spots for the christian heart to rest on. But after all, when we come to deal honestly, as before God, with the question, and ask, Do we ourselves, and do our friends and neighbors, do what might fairly be expected? Usu we the clergy speaking each for the people of his own charge, say that they are doing their duty? Have we really done more as yet than to make a very small Legia ning in this matter of religious giving?

Nay, is there not a deeper evil to be first cural? Is not the matter of raising funds for all religious purposes a never-ceasing source of t-ouble to us? I do not me n in the District or Diocese only, but everywhere throughout the Thurch, yes, and among all who profess and call them elves christians? Does there not seem to be a hopeless we littiness about the collecting of maney to God, something which christians, even the best of them, shrink away from, something which the feel to be degrading and try to escapas much as possible, and only submit to as a ne

Think of the way in which it is spoken of Asking o addibutions of christians for the work of that Ki gdown for which they as christians exist, is called by the degrading name of begging. word which I never hear used in this connexion without a burning senso of the in alt it is to my Heavenly Master. Then think of the spirit in which such solicitations are received by many otherwise excellent persons, an ungracious spirit almost at the best. Think of the temper in which the dergyman is too often met by his own parishioners, when, in the most unselfish spirit, ne takes upon himself this office so hard to flesh and blood, the wounding answer he too ofter hears, "O, you are always asking for money Next, look at the miserable expedients earnest people are tempted to resort to, to get round all used, means in which all the worst parts of man's nature are openly pandered to. And all for what? For Christ's Kingdom !- to build up that society for which God chose to become poor,' and died on the cross !- that Kingdom which He instituted to teach angels the highest flights of wisdom and holicess!

Sa ely there must be, in our concept on of this matter of giving, something radically wrong, some grand fundamental mistake, or such things could not possibly be. May not a review of the kindness and love; the thievish tendency, by generous qualities of man's nature, and makes covery of wherein our great weakness lies, and heliaful towards a remedy?

It is upon an attempt to solve this sore practical difficulty that, throwing myself upon the kind consideration of my brethren, I venture this morning.

Now, first, is it possible that our mistake lies lation to that glorious Temple, which no less in) in this direction : - May it be that we have in the course of ages mistakenly built up an artificial system never intended by our Lord, and that His Church, in His intention, was never to need And it is to such builders that I am appointed money? I have thought this carefully over, and I do not believe that the solution lies in this direction I think we may safely lay it down as a principle, constitution of the Christian Society, for the con tribution of money. Not only is the Church to devote herself to the relief of human misery in every possible form, and for this purpose to collect money, but money is required for the Church's own work, for the direct propagation of the Gospel. Nothing could more strikingly show this than the example of the Lord himself. He not only with all the resources of Heaven at His command, but having up to that time supported Himself by the labor of His own hands was pleased to give up that labour on entering upon

She tells us that a nation's lo tunes and religit as His ordinance, that His ministers are not to books, the Divine Word, and the places and instruments of Christian worship,-for all this s matter outside the divine constitution of the Church, but inseparably interwoven into its very ramework

But if so, God must have had some wise and good reason for embodying in this Divine Socie y such a provision. The work of providin, unds must be in His ordinance and inten ion, not what we find it, a thing soiling and de grading, an exhibition of the meanness, littleness elfishmens of regenerated human nature,-a this outside work? Thus we argue. We look shame even to ourselves, and what then to the round each upon his own little field with all its Holy Angels?-but on the contra y, it must be something, which, if carried out as He intends will glorify. Him, and till even angels with won-

e at His manifold wisdom. But how can it be so?

The matter presents itself to my mind in this

1. What is the immediate object for which our Lord came into the world? It is in His own words 'to save the world,' in the words of His apostle, 'to save sinners.' But this 'salvation,' does it not involve two things-the care of the discase of sin, and the development of man's nature to its highest possible perfection?

2. What, then, are the means by which this salvation' is to be effected? The atoning death of incarnate God, and our union with Him, as the second Adam, by the regenerating, renewing grace of Got the Holy Ghost. These, of course, are elementary principles, - we are saved by the direct personal work, for us and in us, of Goo, -the Father, the Son and the Holy Ghost,

to us, by the Holy Spirit the saving efficacy of the 'Blood which cleauseth from all sin?' Surely, we can have no hesitation in answering, it is upon the line of the laws of our own nature, the ginally made. He does not 'destroy' that nad little more than to leave it in its makedness. To ture for He 'came not to de troy' any pa t of my mind, to illustrate it from Scripture as it his own work, but He 'fulfils' it. Were it not might be illustrated, would be almost to transo, Gon would deny Himself, acknowledge failargument? The laws originally stamped upon ful and deadly malignity of the sin of covetous man are as eternal and unchangeable as, with ness beyond all other sins seems set before us in

can be 'saved,' that is the disease of sin eradicatown salvation.' I am now confining your attention, of course to man's side of the work. The old evil nature, the flesh, is still the e, and is to and is to be developed. But how? By the man himself (St. Paul tells us, not in one place but in an hundred) 'working out his own salvation'

This is the law of our nature. We are what we train and educate ourselves to be. We form in ourselves, gradually, 'by patient continuance this unpleasantness, the worldly, sensual means in well-doing -patience in weeding out evil principles and habits, in resisting and overcoming our fatal tendency to give in to wrong principles and wrong habits; and patience in cultivat ing right principles, and forming in our derful pictures drawn by our own great polynselves golly and manly habits, - it is thus that we form in ourselves the permanent nature, and with a serious purpose, for example, the way and the only possible way to undistress; the adulterous taint by acts of volun- man. tary denying our innocent bodily appetites. It is thus and thus only that there is formed in the giving, the Divine instrument which the Holy Christian who is faithful unto death 'the new Chost, working on the lines of the laws of man, which at length becomes 'the perfect man's nature, must and does use for the subduman, and attains to the measure of the stature ing and final destruction of the great master

of the fulfaces of Christ.'

The solution of our difficulty seems to me to be in sight; but let me ask you to take with me one sten more.

5. In this divine process of salvation, the difhe deceiful lusts.' They get, in most cases, a fearful start in the work of the formation of character. Now, it seems to me that if we ities and find out their root, the parent of the that there is one evil principle deep down in the habit and character of love, by making it taste fountain all the evil of our nature proceeds, and find out what that one root of evil is, -the ad- fish heart, when the old lust of selfishness rises vantage to us, in this struggle, must be simply up against the Holy Ghost's call to deeds of іштаецье.

And this is -what?

The question has been considered and answer-His ministry, and to live upon the contributions ed, of course a hundred times but in our day with growing strength, growing light and sweet. of His followers. He called His Apostles from exhaustively by an eminent philosophical Gertheir trades and occupations to give themselves man Divine, Dr. Julius Muller, in his classical Heaven,-surely we can understand how they per of losing the opportunity immediate, an op- up exclusively first to preparation for, and then treatise upon the Christian Doctrine of Sin.' see in all this something more, some ever new Purtunity, which, if we do not take advantage of to the work of the Gospel. They, seated on And his answer is —. But before man's word light thrown upon the ever-growing manifesta-

vital question. And He answers it, gives the ous character are now at atake; that the future entangle themselves with the affairs of this life, same one answer to it in endless forms. First and most impressively when He bears witness to Himself, that His own perfect holiness consists in 'not seeking His own will,' or 'His own bonour,' but the will and honour of His Father. Sin, then, is the opposite of this; its principle money is absolutely required. This then is not and essence is to seek one's own, and to please one's relf. Again, the Lord's definition of goodness is love,- to love GoD, to love one's neighbour. Therefore sin is the opposite of love but love, in its essence, is self forgetfulness and self-sacrifice. Again the Lord says, 'If any man will come after Me, let him deny himself; the not of sin, then, must be self-seeking. In a word, the whole testimony of sc ipture is that the great crisis between the old life, under the governing principle of sin and the new life produced by the Holy Spirit, is the point at which man ceases to live for himself, and seck his own This, then, is the real principle of sin, its one root; and this is Multer's an-wer, - it is selfish-

> And selfishness, in its outcome, what is its first product? Is it not covetousness? For selfishness takes two forms, the lust of human approbation, or ambition; and the lust of sensua pleasure. But the love of money embraces both of these, for money is the representative of them. both-it is what can buy for the selfish man what he most covets, the guarantee to him of the fullest satisfaction of his sulfishners Hence, if immediate aim of the Gospel, provision must be made in its system, its organization, first and last for the strangling of our selfishness,

What provision is made for this? I have the only possible way, to root it out is by acts, conselessly repeated, of unselfishness. Giving, appealed to, in which selfish motive are opposithat giving continually upon which our Lord so 2. But how does Got o save, who work in much insists, giving from pure and unselfish us? By what laws does he proceed in applying motives, giving in such a manner that self can derive no nurturing food in return, this is nothing else than the Divine instrument for the salvation of the soul.

My brethren, what I have now said may seem laws which He stamped upon it when it was ori- a strong thing to say, and yet time permits me seri e the entire volume. Think how our Lord are in His own handiwork. But what need of t seed men with this call to give; how the fearreverence be it said, 'the law of the Sphit of Judas, the type, I at pole, of the no est fall of life in Christ Jesus' by which he is renewed. our mature; how the sin of idolatry, the one 4. Now there is one way and one only in deadly sin o the Old Testament, is to us chriswhich in accordance with those laws man's soul tians covetousness; and then connect this with the description of the Man of Sin of the last days ed, and man's own nature healthfully developed who is openly to set up self as Gon. Then Let a man be converted, regenerated what think again what strong things our Lord says of then? Is the work done? Nay, only begun, the effect of giving, how in His description of The instruments of salvation have as it were been the last jorgment, it is made the one virtue: them: now he must proceed to 'work out His that it is humanly speaking impossible for one other is not alraid to say that if we 'give alms' 'all things are clean to us,' and even more, he dest oyed; the new divino nature is there, that 'the friends we make' by such a use of our money 'shall, when we die, receive us into ever lasting habitations'; how He tells us, in the Beatitudes, that it is 'showing mercy' that proluces in us the 'purity of heart' by which alone the soul can 'see Goo'; how He sums up His whole religion in one commandment, that we should 'love one another'; and love in action what is it but giving?

Then, descend from these heights and look at the world around you. Think of those wen lar writers, writing from their study of human coaracter of goodness. Or in other word, by Charles Dickens, of the effect upon the heart of benevolent actions,-how one act of kindness do the avil taint of our nature is by acts of the leads on to another purges out of the heart its contrary; the murderous tendency, by acts of meanness and selfishness, developes the more whole subject possibly be helpful towards a dis working and saving for the purpose of relieving in the end the poor narrow selfish mortal a new

> Looked at, then, in these lights christian sin of fallen man, is seen to be a part, and no enn port of the divinely wise the Divine Society, the most glorious city of Gon

And as the Angels of Goo, while they gaze ficulty lies in what the apostle so strikingly calls working of that Divine Society, see how this with the love and sympathy of Heaven upon the great princi le of continual unselfish giving produces its effect; how it begins first to weaken the bands, the mighty bands, of that could search down among all those evil propen- habit of selfishness in which the poor weak christian is, albeit unconsciously, so fearfully viperous brood, which if we could strangle all tied and bound; how it raises in the heart ever Wilson,—On the 30th ult., at Apsley, Ont., Jane rould die, if we could be absolutely certain nobler and better thoughts, and forms in it the heart of every one of us from which as from a and see how sweet a thing real goodness is; as they see the struggle it excites in the poor sellove which cost something : the pain of the struggle, and then the victory, then the growth in goodness; and this ever, day by day, renewed, ness, growing likeness to the Father who is in it at once, will pass into the hands of others their twelve thrones, lay it down authoritatively is heard, let the Lord speak and answer this most tion to them of 'the manifold wisdom of God!

A very few moments more only, Brethren, tas ask of your attention.

The direct practical bearing of all this up-u the missionary work, upon every department ., the work of the Church is manifest. If giving is the instrument in the Church of Christ which we have seen it to be fills the place among the ministries of grace which we have seen it is meant to till, this lays upon all Christian people, especially on us, not the clergy only but the laity also, who are called to be in any degree the guides of thers, a very deep responsibility. It warns he to be ever watchful to lift up this part of Chris tian work high out of the reach of the esching influences of the world to which it is so much ex posed. It teaches us that everything connected with Christian contribution, the asking for, the giving, the accepting, the collecting of fends for whatever religious purpose ought to harrier to conducted as to be a direct help to the giver to grow in grace. Surely, then, none but the panet and highest motives and instrumentalities should ever on any consideration be used. It suggests to us, I think, to dwell much in our thoughts, when we so sorely lack money to the Lord's work, and are tempted to use any mean- to get it, to dwell much upon the truth that money in itself can effect nothing; that ever so little rightly given can do more for Gob than ever so much wrongly given; that unless it is clean and pure. shining with the lustre of Christian love and self. denial, it is an insult to the Holy Goo to whom the eradication of sin from our nature is the we offer it, and can only hinder the cause it is meant to serve.

And does it not suggest, Brethren, two other thoughts , the one, that if this is Goo's way for the salvation of individual souls from the deadly already answe ed the questian. The way, and sin of selfishness, and we by giving in to methods of providing funds in which lower motives are ed to, make that which in Gon's intentior is Hir instrument for the destruction of their selfish ness an instrument for fostering and developing it, are we not so far-it is a serious thing to say hindering and checking the work of their per sonal salvation?

And, on the other hand, if the reasoning of my sermon is sound, does it not put our work who have to engage actively in obtaining money for Christian enterprise in a totally different light; Does not our very generosity sometimes tempt us to think that we are the friends of our friends when we stand as a shield between them and instrumentalities which seek to reach them in this matter of giving? But now, with this view as not but welcome for their of things, we sakes such instrumentalities, as a most hely min istry to them. And for ourselves, how could we ever think anything of time and trouble and vexation, and hard speeches and the imputation of wounding motives, if only we could induce our brethren to begin to practice, - however hard it may be at first for them, bowever much they may resent it, this divire gymnastic for the portion his hands, and no made willing to use how He goes so far as to say-on the one hand production of a sound and healthful Christian character? How patient it would make us in w a has rives to other into heaven, and on the persuading men to give rightly, how for hearing, how unwearied; how watchful over ourselves in setting an example of generous self-denial; how careful to let men see it is not their menay we covet but something far better, higher, which lies behind!

And surely in all this, it must help us, if we could keep ever before our eyes such great principles, such inspiring motives as my text upplies. It fills one's soul with awe to think of the great, eternal purpose, we, each and all of us, are appointed to serve; that we, poor as we are, are GoD's own chosen instrument, as members of His Church, for revealing, in the working of His grace in all we do for Him, to His most Holy Angels, deeper and ever deeper secrets than any they have yet learned of the unsearchable riches of His manifold wisdom.

Baptisms.

-On the 3rd inst, at the house of Mr. John Stone, Burleigh, during Evensong, Frederick John, Susan, Martha Jane, and Margaret Stone, aged respectively 10, 6, 8 and 5 years, were made members of Christ, Children of God, and Inheritors of the Kingdom of Heaven, by P. Harding, P.P., Apsley, Ontario.

Marriages.

SARTY-LAWLER. -On the 9th inst, at St. Stephen's Church Rectory, by George H. Butler, Deacon-in-charge, Charles Sarty, of Marthn's Point, to Mary Margaret, daughter of Mr. John Lawler, of Western Shore, Chemical Company

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LEON.—On the 30th ult., at Apsley, Ont., Jane Jarvis, aged 67, the wife of John Wilson, a faithful and devout daughter of the Church. The funeral took place at St. George's Church on the 1st inst. There was a large attendance of forrowing relatives and friends.—Hymns 399 and 264 A. & M. were sung. ANDLER.—At Dorchester, N. B., on the 7th inst., Joshua Chandler, Esq., youngest som of the late Hon. E. P. Chandler, Lieut.—Governor of the Province in the 36th war of

ernor of the Province, in the 36th year of his age. The deceased was well known and his age. The deceased was well known and highly esteemed by a large circle of friends, to whom, by his gentle manners and friendly disposition, he had warmly endeared himself. He passed away gently and peacefully, surrounded by the loved ones of earth, relying upon the promises of his Saviour, and being "willing to depart which is far better." better,

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CHRISTIAN UNITY.

STRONGLY as we may feel with regard to our position as members of the Church, the fact that so many who, like ourselves, name the Name of Christ, and are called by that Name, and who glory in the Name, are separate from us, if not, indeed, our open onemies, must make us sad and sick at heart. We know of nothing so depressing, nothing so disheartening, as to feel that we and otherwhom we hope one day to meet in the abodo of the Blessed, and whose voices will unite with ours in singing the praises of the Lamb before Gon's Threne, are here living in estrangement-living as if we had nothing in common, or so of Christ." little that followship is undesirable, whon, indeed, there is so much which is the comfort and hope of all our hearts.

Who can view the multiplied divisions of the Christianity of our day without feeling tearful for the religion of the Christian bodies around us, and to invite future. With the powers of Satan combining; with infidelity and irreligion stalking in the full light of day; and with the temptations to lead a worldly the restoration of outward unity to the and sinful life so multiform and soduc- Church of Christ, that the world may tive, what confidence have we for the future of Christianity while jarring Creeds spend their time and strength in combatting one another ?

Seeing and feeling this as Christians must, there is a growing desire manifest from which we give below. He said :ing itself for a tangible, a real, a living unity among the followers of the Prince of Peace-among those whose hopes rest on the same Lord and Saviour Jesus Christ; and a growing conviction that to be divided and jarring on earth is scarcely a fitting produce to the unity and good of souls, to be united. How, per oneness of the family of God in Heaven.

When this conviction first took shape in the minds of Protestant Christians, the attempt was made to lessen its force by claiming that the various denominations were like so many regiments of one army, under one Leader, and that while teach us how to walk in it. Now what Board is aware that more of the clergy, shutting out fully seventy-five per cent the names of their Parishes, which makes differently, yet they were all fighting the feelings and those of others, to fathom common foe. Such an analogy clothed the depth and reality of these desires? 1 in flowing rhetoric seemed plausible, and can only see one really useful and practi was fascinating, but tried by the hard logic of experience it was found to be for it. I think it is generally conceded false and deceptive.

Do the Commanders of Regiments cast railing accusations at one another when in the presence of the enemy? Do the men in the ranks, with harsh words and bitter jealousies, turn their arms against each other! Would victory and issue a loving, Christ-like, Christian call success over a united enemy be likely to Greek, and Nonconformist divisions of ensue upon actions such as these? faith, asking them unitedly with the afford but a temporary relief. Something Surely, no! Defeat and utter ruin Church of England to create by reprewould inevitably follow such a course.

Prayer Meetings, and by an alliance of beyond the result of its own natural force debt.

counsel and united prayer. Not an organic union, but simply the gathering together, once, or oftener, a year, of representatives from these bodies, to exchange and interchange views, not to give up but to keep in the back ground their differences, and then-to go back to their several suparate organizations to live apart and to pull apart for the res of the year.

But Protestant Christians are not satis fied. Many are saying, and the feeling s growing,-If we can come together or one or two weeks or more for united counsel and united prayer, why can we not settle our differences so that we may ive together for united action, and, as : inited organized brotherhood, fulfil the Prayer of the Muster "that they all may 90 OHE.

The Church of England has felt as leeply and, perhaps, more deeply, than iny other Christian Body the grea nindrance these unhappy divisions hav been to the spread of the Gospel of Christ, and she has longed and prayed quite as carnestly and as devoutly as there for the union of all of Christ's followers. Christian Unity is made a of life." subject for earnest discussion and prayer at every Church Congress and Conferonce, both in England and America.

At the last Provincial Synod the following resolutions were unanimously

"That this Synod, having regard to the needs of the mission field and the present aspect of the Christian world, cannoseparate without expressing its strong conviction of the great dangers to which thristianity throughout the world i exposed by its unhappy divisions, and without inviting and entreating Christians everywhere to labour and play for the restoration of unity to the rent Body

"And further, this Synod hereby r quests the several Dishops of this Ecclesiastical Province, either by them solves or with such assistance as they may call to their aid, to press this subjecupon the consideration of the various communication on this subject, either with the individual members or repre sentatives of those bodies, with a view to promote agreement in the truth and see it and believe,

Recently at a Clerical Conference in foroute the Rev. Canon Carmichael, of Hamilton, read a paper on "THE WISEST STEPS TO PROMOTE UNITY," an extract

"Within our own Church, and in the hearts of many leaders outside of it, theris a growing disposition to face intidelity united, to face heathenism unitedly, to march as an army rather than as independent regiments, and in some way, as ye undefined, for the love of Jesus and th haps not one of us as yet can say. But the desire is growing, and never sine East parted from West, nover since Eng land's Church was rent and torn, were such fervent prayers sent up to God for unity as reach Him now. We seem to be should cal move that can be made, and Gon's providence seems to have epened a way by all that the Church of England is the natural division of the once united Church that should make the first move towards unity. Feeling this, I would say, lot the Canadian bishops, as representing the Church of England in Canada petition the Pan-Anglican Council to

the principal Protestant bodies, for united and influence. Con alone can tell what divisions were opposed to it, and a satisthurch could go in promoting unity, and vith whom it could first strike hands in ts efforts to do so. If God would guide I have said, in the spirit of the hum dest, gentlest, softest love towards Christ charge upon the income.

...d men; and if such a convocation VIII. The Board therefore confidently and men; and if such a convocation could be gathered in response to it-1 lo not think it requires a prophetic mind o picture its constituents.'

> Goo grant that light may soon arise out of the present gloom and darkness, if it be but the faintest glimmer of the coming glory, when the Savieur's Prayer shall be answered, "that they also may be one in Us, that the world may believe hat Thou hast sent Me"; and let us combine with our daily prayers the supplication, more and more earnest, that the Great Head of the Church may hasten the time when all who name His Precious Name shall "dwell in unity of spirit, in the bond of peace, and in righteousness

> "O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from Godly Union and Concord that, as there is but one Body and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one Gov end Father of us all, so we may hence forth be all of one heart, and of one soul, enited in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord.

"O Goo, our refuge and strength, Who irt the Author of all Godliness; be ready re beseech Thee, to hear the decout orayers of Thy Church; and grant that noy obtain effectually; through Jesus Christ our Lord. Amen.'

B. H. M. OF NOVA SCOTIA.

Halifax, February 7, 1881.

THE SYNOD BOARD OF HOME MISSIONS commends the following statement and appeal to the attention of every member of the Church in the Diocese of Nova Spotia.

I. The expenditure, under the direction of the Diocesan Church Society, and latterly under the Board, has, for the past five years, exceeded the income at an iverage of \$1150 per annum; and a debt, after expending all surplus from former years, is incurred to the amount of \$4,000. on which interest is now paid to the Bank.

II. The estimated income for the resent year is not sufficient to meet the nissionary grants, (although they have been reduced) and the necessary charges including interest on the debt.

III. That the grants for missionary purposes have not been too large is evident from the fact that there are now seven missions vacant in consequence principalworkers, are being compelled to swell the live or ten cents, or more, a month. exodus which has already taken place.

IV. The question is now before us-'What must be done ?'-a question not for the Board alone, but for every member of the Church in this Province. The Board can but dispense to the best of its judgment the funds placed under its care. On the Lay members of the Church more of our churches shall not be closed and many of our people shall not be left uncared for.

V. By one spasmodic effort through out the Diocese the debt could probably be paid off. This alone, however, would of course, is needed, but nothing can be Church of England to create by repre-more is necessary. Let us therefore sentation a temporary consultive body, unite in a continued effort for a steadily in which the views of all might be stated increasing income, so that the present So soon as this was recognized, efforts as to the wisest step towards unity, with grants may at least be continued and a

VI. final results might issue from such a present income could be doubled without Convocation called together in a loving one single member of the Church baving spirit; but this much would surely come to give beyond the extent of his positive from it—a knowledge of what divisions duty. Each one is in the sight of God of a torn Church were really in favor of accountable for the one talent, or the five, unity, an equally sure knowledge of what or the ten, entrusted to his care; and the best mode of fulfilling his obligation is to actory idea as to how far the Anglican follow the Apostolic injunction, and weekly to give as God has prospered him.

VII. There are probably some parishes that are able further to make a special ar Bishops to issue such a call, written, collection toward lessening the debt, the interest of which will be a heavy annual

> sppeals to the Clergy and to the Laity, in this time of great difficulty,-to the Clergy to organize their Missions for frequent and regular collections; to the Laity for united effort, and for their influence in the common cause, and for doubled subcriptions in the future.

> > H. NOVA SCOTIA, Chairman of the Board.

MUDENDA.						
Year.	Expenditure.	Income.	Deficit.			
1875	\$6007.51	84847.18	£1160.33			
1876	6642.94	4973.79	1669.15			
1877	5933.80	5216.68	716.82			
1878	6011 13	5132 42	678.71			
1879	6221.04	4887.77	1333 27			
1830	5949.94	4158.89	1791.05			

\$7549.33 Balance from 1874............\$2705.88 2 Deposit Receipts taken up... 2000.00

Debt on the General Account at the

Present Debt......\$4177.37

The above statement will serve to correct any misunderstanding relative to the financial position of the Board which may have been caused by the Secretary basing his estimate for 1881 upon subscription lists, part of which belonged to the previous year.

THE subject of the Home Mission Fund of this Diocese assumes a new phase, now that the Board has felt compelled to make a special Appeal to the members of the Church throughout the those things which we ask faithfully we country for relief out of its present difficulties, and to give notice, that unless the people respond with promptness and liberality, the number of vacant Parishes-now, we are told, seven-will soon be further enlarged. Five Thou-SAND DOLLARS, in round numbers, has been the average amount centributed yearly towards this Fund by the Sixty THOUSAND CHURCH PEOPLE OF THE PROVINCE. If any one will take the trouble to look over the lists, he will discover the secret of the Board's present see that in some Parishes the contributors number not over a dozen or twenty names, and that, too, in old, and in some cases, large and important Parishes. Report of last year only amounted to small a proportion of the Church popu-

work until the Clergy adopt more modern and effective methods of obtainrests the responsibility of providing that of the case call for honest, straightforward speaking. Too many Parishes are worked in so unbusiness like a manner that the only wonder is, how they succeed as well as they do. Some trouble, accomplished without both labor and trouble.

should be in existence, whereby the cles on the "Historical Church," and had were made to promote unity by Union out committing that body to any result portion set aside yearly to reduce the thorough canvass of the whole Parish one prepared for this issue, but it has may be made possible; and if such an been crowded out-

The Board is of opinion that the organization existed, and the people were called upon for weekly or monthly contributions, the present amount would not simply be doubled, but trebled, or quadrupled, and all the Diocesan Funds would be worthily and satisfactorily maintained.

In the Appeal, which we publish today, the people have the whole matter placed before them plainly and in few words. There is nothing very alarming in the statement, provided the Clergy set to work at ence and supplement the Board's Appeal by active efforts in its behalf. It may seem most self sacrificing for an Incumbent to be content with a hare living in order to get along smouthly and without worrying his people, but whether he ewes it to himself and his family or not, on much higher grounds he owes it to God and His Church that he exert himself to make his work a growing and an ever increasing one. And if in his easy good nature he prefers to suffer rather than to solicit aid from his people for himself, no such scruples should hinder him from asking boldly and persistently for a fair proportion of the sub-tance which Goo has given His people, to be applied to the extension of the Church and Kingdom of Christ. The idea of a man in city or country town, with an Income of a thousand dollars, giving five or ten dollars a year to Goo; or a farmer, with his living and a hundred pounds a year, giving a couple of dollars for Church purposes, whether felt to be so or not is an insult to the Almicury, and a shame and disgrace to the man himself. And yet there are people very much better off in both these classes who give even less than the amounts we have named.

In the great majority of cases we feel c avinced this state of things is due not so much to an unwillingness on the part of the people to give, but from their not being impressed with the necessity and duty of giving. Now that the necessity has been made manifest, let us see to it that as clergy and people we are doing our duty, and let no obstacle be placed in the way of any who might be inclined to contribute.

A BLUNDER,

WE had supposed that the Holorary Secretary of the Provincial Synod had lived long enough in this country to know the Geography et unsatisfactory condition. He will at once the Lower Provinces. We presume he is responsible for the amusing and yet mortifying error in the Report of the Provincial Synod just to hand. In the roll of Clerical Delegates from the Dio-The whole number of names in the cese of Fredericton, the Rectors of Sussex, Woodstock, Moncton, St. Andrews. 3,000, showing plainly how very Newcastle, and Chatham, are described as cornected with St. John in some lation had been solicited to become mysterious manner. For instance, the Rector of Chatham, 165 miles from The mistake made in the past in many St. John, is described as follows :- Rev. cases, has been to look only to those who D. Forsyth, B. A., Chatham, St. John. ly of the inadequate stipend provided for can afford to give one or more dollars in N. B. And in the case of all the others, wailing at Jerusalem, wailing for some the missionaries, who can obtain a more voice of God that will reveal a way and adequate support in other Dioceses. The and those perhaps the most valuable of the people who would gladly give the addresses quite unintelligible. We are somewhat proud of the fact that the We make bold to say, that the Church delegation from Nova Scotia and Fredwill never be in a position to enlarge her ericton represented all parts of these Dioceses. Three only were taken from St. John, and three from Halifax, while ing the people's contributions. There is the City of Montreal furnished eight out no use mineing matters. The exigencies of twelve of the Clerical delegation from that Diocese. We invite the Secretary of the Synod to visit this Diocesa before the next Provincial Synod, and he will then discover that St. John is only a small part of the Diocese of Fredericton.

> WE thank Mr. Grav for his timely communication; and also for his kind In every Parish, some organization words. We mean to continue our arti-

A MARITIME CHURCH CONGRESS.

No one in these days of successful A Congresses and Conferences of Clergy and Laity will doubt the wisdom or utility of a Congress of Representative Clergy and Laity from Nova Scotia and New Brunswick to hear papers and discussion on the practical living issues before the Courch of England to-day. We are convinced that such a movement would be popular. The difficulty appears to be in taking the initiatory steps for holding the first meeting. There is, of course, no one authorized to call such a meeting. The only way that can be overcome, is for a few persons from the two Provinces to constitute themselves into an informal committee, arrange the subjects, readers, and place of meeting after consultation with each other, and then issue the invitations to the Congress, and work up as much interest in it as possible. Supposing the Conference to be held in the Fail, it is not too soon to begin agitating the matter. The writer of this can say for several of his Besaucon. brethren in New Brunswick, to whom he has spoken on the subject, that they are willing and ready to promote such a movement. No doubt, there are many in the Sister Province who are equally willing to help. If any one in Nova Scotia will undertake to secure four thoroughly representative clergymen, and tour laymen, who will act as a Committee, the New Brunswick editor of this paper will agree to secure the same number from New Brunswick, each to elect a Corresponding Secretary, and the subjects, time and place of meeting could then be arranged by correspondence, if a meeting is impracticable The columns of the Church Guardian are open to communications on this important subject.

CHRISTIAN GIVING.

PROFESSOR ROE's sermon, which will be found on page two, is of so practical a nature, and yet, as he has shown, the subject is of such vital importance to the development of the Christian character in every one, that we cannot do better than by giving it in extense allow him to he says the thoughtful consideration of the thurch will not be admitted. our Clergy and Laity.

While the Professor's sermon will have brought the subject of Christian Giving before the laity in a new light, let us hope that it will make them more conscientious and systematic in their offerings; and it ought to give the clergy fresh cou age and energy as they see how necessary a position Giving occupies in the religious training of their people.

his earnest and practical treatment of the

THE Christian Visitor makes the folediterial columns :-

"The Bishop of Manchester, who is a Ritualist, said in a recent sermon, that-'after the consecration of the elements (in the communion) by the priest, every crumb in the paten, and every drop in the chalice, is the whole body, soul, spirit and divinity of Jesus Christ."

The Bishop, who is about as little of a "Ritualist" in the popular acceptation of the term as a man can be, never made such a statement as the expression

PROTESTANT RECRUITS:

Record of Modern Priests, Monks Nune, and Theological Students, who have left the Church of Rome.

Continued.)

The names of very many, who fear per withdrawn from publication.

Rev. Michael M'Cartan, Priest, Diocese of Dromore, Province of Armagh, Ireland.

Rev. Murtagh M'Sweeny, Priest, Dio-

Roscommon, Diocese of Elphin, Province of all nations, and kindreds, and people of Tuam, Ireland.

Rev. Signor Mariani, Priest, Italy. Rev. Paul Marre, Parish Priest of Haravilliers, Seine et-Oise, France.

Rev. Don Jose Perez Martimon, Priest Cordova, Andalusia. Spain.

Rov. Ambrose Mertin, Priest and Professor, Liverpool, Diocese of Liverpool.

of the Parish of l'Abbaye aux Bois, Paris Priest and Friar, Order of the Capuchins, ing the intervening ages! I say, om-

Rev. John Moran, Priest, Diocese and Province of Tuam, Ireland.

Rev. Laurence Morissy, Priest, The Penitentiary, Dublin, Diocese and Pro vince of Dublin, Ireland.

Rev. Fr. Mulholland, Priest.

Rev. Joseph D. Mulkerns, M. R., B. B., Priest; Missionary Rector of Widness Dock, Lancashire, Diocese of Liverpool, England.

Rev. Jeremiah Murphy, Parish Priest of Castlemaine, Diocese of Cloyne, Province of Cashel, Ireland.

Rev. Fr. Murray. Priest, Diocese and Province of Tuam, Ireland (late of Miltown, County Clare, Ireland).

Rev. Francisco Da Paula G. Nigil, D D., Priest, Lima, Peru. (Declined the motto which, intentionally or otherwise Roman Archbishopric of Lima, and other make some think that works were ex Peruvian Sees.)

Rev. Fr. Nowotny, Priest, Bohemia. Rev. Louis Naud, Priest; Curè of S. John Baptist, Canada.

Rev. M. Nevon, Priest, Paturages, Province of Hainault, Netherlands.

(To be Continued.)

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionbring his views in his own language able personal language, or doctrines combefore our readers; and we ask for what trary to the well understood teaching of

THE HISTORICAL CHURCH.

(To the Editors of the Church Guardian.) Sins,- Apropos, and as a fitting sequel to your concise and timely papers on applied to Evangelicals (so called): "In "The Historical Church," I append some the Baptismal Service we thank God for thoughts suggested by a conversation having regenerated the baptized infant with, and private letter from, one of the most diligent students of Holy Writ and that in the opinion of the reformers, reancient authors of this or any age. You generation and the remission of sins did are at liberty to publish them if you see If both Clergy and Laity will take the fit. May I be allowed to suggest that sermon to heart, the Professor may hope you now favour your readers with a paper to see much fruit from it as the result of or two on the causes, or circumstances, (more civil than ecclesiastical), between the date of Augustine's death and the reign of the vacillating King John, by which the influence of the Bishop of lowing most erroneous statement in its ened, till at last the galling yoke of a for (Baptist) of the 2nd of February. foreign oppressor was placed upon the This statement is so clearly untrue that I neck of a free and independent Church? think it should not be allowed to pass I congratulate you most heartily on the success of the GUARDIAN, which delights me by its weekly visits, and is one of the live Church papers of our time. Go on lund prosper.

ANDREW GRAY. Chelsen, Mass., Feb. 4th, 1881.

"ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

By these four marks or notes a true of his own sentiments. We quite agree Church can always be distinguished from with our correspondent "H. H. N.," always possesses all of them; the counter but a part of the Holy Catholic Church cial appliances for spreading knowledge that the Visitor should be more careful, feit in every case is without some of of Christ. them. By a reference to the 2nd chap. IP we profess to be members of the of the Acts of the Apostles, we find that of acquiring a little knowledge concerntue Church of Christ, it is our duty to the Church possessed these four notes ing the Bishops, and in fact the Church "Search the Scriptures" habitually and Unity, Sanctity, Catholicity and Apost daily, with faryent prayer for the help tolicity—at her birth, the day of Pente- in the ridiculous position which such Sociology, Cap. XV. of the Holy Spirit. The command is cost:: (1) Unity. "They were all to statements cause it to hold in the eyes of express, the obligation universal, and the gether with one accord in one place." all well informed persons.

(2) Sanctity. "They were all filled with. If our sectarian brothren must attack the cause of Secularism will be any

the Holy Ghost." (3) Catholicity. There the Church, we surely bare a right to were devout men out of every nation demand a little adherence to the truth. under keaven." &c. (4) Apostolicity.
All the Apostles were there.

So much for the beginning; now for the end. In the Revelation the exile of Ritualist, said in a recent sermon, that-Patmos gives us a picture of what the Church will be in her triumphant condition, and in that picture these four notes or marks appear even more emphatically. 1. Unity. " All are before the great white throne" with one accord, animated after all this wholesale surronder to Rome, with one purpose. 2. Sinctely. They are all clothed 'in fine linen, clean and a Protestant Brotherhood. Romaniets white; for the fine linen is the righte are much more consistent and logical cese of Kildare and Leighlin, Province of Saints." 3. C thelicity. Be-than many professed members of the Dublin fredand." Rev. John Madden, Priest; Curate of multitude, which no man could number. and tongues." (7:9) or as the idea is expressed elsewhere, (5:9) "Thou wast slain, and hast redeemed us unto God by Thy blood out of every kindred, and tongue, and people and nation." 4. A postolicity. The Apostles are all there on their thrones, and their names are on the foundation stones of the New Jeru-Rev. Abbe C. Massiot, Priest; Victire salem. If, then, the Church has these notes, features, or marks, at her birth, Rev. Ramon Monsalvatge, O. S. F., and in the end, does she lose them durphat cally. No, and let others do as they may, I must find my place in the Church which has these features. I believe the Anglican Branch has vital union with the "One Holy, Catholic and Apostolic Church," and therefore she is my mother. And I desire to imitate those carly Christians who "continued steadfast in the Apostles' doctrino and fellowship, and in breaking bread and in prayers."

THE POLICY OF NEGATION.

(To the Editors of the Church Guardian.)

Srus,-The "School of thought," usually termed Evangelical, is undergo ing a strange transmutation.

"By faith yo are saved" was their metto which, intentionally or otherwise, cluded.

Now, it would be consistent with the actions of some of them if they declared 'by faith ye are not saved.'

"Such ornaments shall be retained" is read "such ornaments shall not be re tained." And now this policy is exhi ited in the S School questions furnish body of Christ by baptism is denied its Catechism says of Baptism, "wherein 1 was made a member of Christ a child of Herven. This wonderful "Churchman" par excellence "Evangelical," says, "Doe outward Baptism make us members of

I need say no more, I hope, than

P. S.—On second thoughts I will add a quotation from the Rev. Chas. Simeon from whom the term "Simeonites" was the Baptismal Service we thank God for by His Holy Spirit Now it appears accompany baptism."

BISHOP OF MANCHESTER A RITUALIST!

N. B., Feb. 5th, 1881. (To the Editors of the Church Guardiau-)

Sins,-I enclose herewith a short paraunchallenged.

1. The Bishop of Manchester is no-

toriously not a Ritualist. 2. Where and when did the Bishop that declaring Bishop Fraser a Ritualist, the words being by themselves, without denied by the Prayer Book quite plainly

3. The Ritualists certainly do not claim

"The Bishop of Manchester, who is a 'after the consecration of the elements (in the communion) by the priest, every crumb in the paten, and every drop in the chalice is the whole body, soul, spirit, and Divinity of Josus Christ.' And yet, Ritualists wish to be considered part of

COLLEGE GRANTS.

(To the Editors of the Church Guardian. /

Sus .- On March 16, 1876, the Chu ch Chronicle had a leading article of which I copy a part as a good answer to the proposals of Protessor MacGregor of Dalhousie College

"Of course if the friends of religious education could be brought to adopt the views of the secularists if the various boards and faculties could be coaxed or urged into performing upon themselves 'the happy despatch,' then it would be very different.

But he must be a very sanguine secularist who would persuade himself that this is at all likely to happen. Unless we greatly misread the signs of the times, the Secularism in education has reached its height, and the chh has set in. Thoughtful educationists are looking with more and more disfavor upon a system which (if it has not produced) is at least contemporaneous with the fearful irreligion and infidelity in Germany, and which has educated the Uni ed States in such a way that they are at present the most politically corrupt civilized nation on the face of the earth.

Thirty or forty years ago we were told that secular education was to purify, elevate, do everything. Canal Rings, Whiskey Rings, Credit Mobilier Frauds, the most widespread political corruption in the new world are some of its results. In the old world, the most highly educated country has passed a law, no longer making religious services necessary at marrages, and separating registration from Baptism. A harmless law in many ed by a paper ostentatiously called countries, one that has been for some "Evangelical". The admission into the time in operation in England, but in highly educated Prussia, in the birth-Gospel power and grace. The Church land of Protestantism the effect of it has certainly been marked and peculiar. The German Protestant Pastor's salary is Gov and an inheritor of the Kingdom of very small. It was from marriage and baptismal fees he got his living. Now that the Pastors are not compelled to go to their Pasters they stay away from them, and they are starving. Scarcely any one is coming forward for the ministry. In short, to use a colloquial but descriptive phrase. "the bottom has dropped out" of the Evangelical Church of Prussia, and the country seems to have been given over to unbelief.

Perhaps the Secularists would listen to one of their own prophets, Herbert Spencer, who certainly does not expect as much from secular education as do some of his admirers. "Few," he says, "I suppose will deliberately assert that information is important and character relatively unimportant. Every one observes, from time to time, how much more valuable to himself and others is the workman who, though unable to read, is diligent, sober and honest, than is the well taught workman who breaks his engagements, spends days in drinking and neglects his family. And comparing members of the upper classes, no one doubts that the spendibrilt or the gamblor, however good his intellectual training, is inferior as a social unit to the man who not having passed the approved curricu'um, nevertheless prospers by utter the words thus attributed to him? performing well the work he undertakes. The assertion is probably as untrue as and provides for his children, instead of leaving them in poverty to the care of his relations. That is to say, looking at explanatory context, an assertion of the the matter in the concrete, all see that dectrine of Transubstantiation, which is for social welfare, good character is more important than great knowledge. And vet the manifest corollary is not drawn. What effect will be produced by artifiis not asked. Of the ends to be kept in If the Visitor would be at the pains view by the legislator all are unimport. ant compared with the end of character making, and yet character making is an

stronger ten years hence than it is to-day It is well in discussing this College Gran: matter to go to the root of the subject. The real question at issue is Secular Instruction ce was Religious education, and on this line it should be fought, though doubtless the Secularists would like to take another."

I will only add VERB, SAP, SAT.

MAGNA CHARTA.

(To the Editors of the Church Guardian.)

Sirs,—Enquiry is sometimes made, what has Magna Charta to do with the Church ! Did such enquirers ever road the great Charter I

Clause I guarantees "That the Church of England shall be free and onjoy her whole rights and privileges inviolable, naming specially "freedom of elections. which is reckaned not necessary for the Church of England."

Clause 78 begins, "Whorefore we will and firmly enjoin that the Church of England be free," &c.

Clause 79 runs thus-"It is also swern as well on our part as on the part of the barons, that all things aforesaid shall faithfully and sincerely be observed."

King John, we are told, was not a very ostimable individual, but his barous "mado him beliovo" thus far. Haron Penzance, and a few other Victorian Barons might be better employed than they are if they would be better remainbered.

RUNNYMEDE.

EPISCOPAL.

(To the Editors of the Church Guardian.)

Sins .- Some time ago a correspondent. 'Hobeken," wrote in your columns of the pity he had for those of the Church of England who were not content with their own legal definition, but went out of their way to borrow from his country the title Episcopal.

At the time I was glad to see the letter and have remembered it, and now write to give you an extract from a letter in the English Guardian, signed John A. Greaves, Ivy Depot, Virginia, written with reference to the Bishop of Long Island's recent address in England Mr. Greaves says:-

"The second point in Bishop Littlejohn's address is that 'thousands who emigrate to America are ignorant that there is in their new country the same Church, the same priesthood, the same sacraments, the same worship that had been known at home by their fathers and by themselves.'

It is a and fact (he continues), and Bishop Littlejohn deserves our best thanks for calling attention to it, and I hope the clergy may lay it well to heart. But here again the Church in America is not wholly free from blame either. "Naither Romanism nor Dissent has been chargeable with such an oversight," says the Bishop. No; but they have not changed their name (the italics are those of Mr. Groves). The Roman Catholics and Methodists and Baptists find their churches by their old familiar name, but not so in our case. The illiterate English labourer or servant-maid would hardly at first recognize the Church of their Fathers under the novel and circuit-ous name of "Protestant Episcopal," whilst almost every service in the Prayer Book has alterations, of a minor character it is true, but enough to make the uneducated (A. A. G.) doubt whether is is not a similar church rather than the same. In a colonizing age this change of name is a misfortune where the churches are so absolutely one: but it was America and not England made the changes. The Methodists, too (C. of E. M.) they call themselves "Methodist Episcopal Church." "Semper ubique et ab omnibus" is well applied to the Church's name as well as to her faith."

Your readers may not have heard a story very current in the United States of a newly-arrived emigrant seeking the Church, which he was told was called Episcopal there. He enquired at a log hut if there were any Episcopalians in that part of the country. "No not as I knows on" was the answer; "but," added the old woman, "step in-here's a curious animal our Jim shot te-day, may be it's what ye're seeking" The emigrant stayed the night, and prayers were said out of the Book of Common Prayer of the Church of England. The good old woman had not been out long herself and never heard the (to her at least) newfargled name.

A CHURCH OF ENGLAND MAN.

News from the Bome Lield.

DIOCESE OF NOVA SCOTIA.

To the Clergy of the Diocese of Nova Scatia :

REV. AND DEAR BRETHREN,-Having regard to the difficulties with which the Imperial Government has now to con tend, both at home and in distant parts of the Empire, and considering that the future welfare of our country must depend upon the measures that may be adopted by the High Court of Parliament, I authorize and recommend you, during the continuance of the present distress, to substitute in the Prayer for the Parliament of Canada as commonly used, for "this Dominion of Canada and the Parliament thereof," the words "the Imperial Parliament and the Parliament of this Dominion," and in the 6th line, for 'this Dominion" "her Dominions. When we use the Petition in the Litany that the Lords of the Council may be endued with grace, wis low and understanding let as bear in mind more especially Ho Majesty's Ministers, by whose counsels the Realm is governed.

H. NOVA SCOTIA. Feby. 10th, 1881.

WE are requested by the Bishop to publish the following extract from the 16th Canon of the Provincial Synod, enacted at the Session of 1880:

"A printed copy of the Table of Prohibited Degrees shall be placed in the Vestry room, or near the entrance, of every Church in this Ecclesiastical Province, at the charge of the Parish, in some place where it may conveniently be read.

Copies of this Table have already been distributed by his Lordship, and any clergymen requiring additional copies can obtain them on application to him.

CHESTER .- We were favoured here with an unusual treat, on the evening of Monday, 7th inst., in the shape of a very interesting and instructive lecture from Rev. W. E. Galling. Rector of Bridgetown, on the Moral and Religious Bearings of Shakespeare." The lecturer occupied about an hour and a quarter, and was listened to by a large and atten tive audience. A collection was taken up at the close of the lecture, which, though not so large as we could have wished, will be a very acceptable help towards the purchase of a new Sunday School Library, of which we are much in need. Mr. Gelling had kindly exchanged duties with our Incumbent, who is only in Deacon's orders, for the Sun day previous, in order to hold a cele bration of Holy Communion at the Parish Church. It is almost too late to speak of New Year's Service, but I would mention, by the way, that we had a very interesting Service at that time, at which Rev. F. Skinner, of Lunenburg, preached, and hold a colebration. The Service began with evensong and the sermon, and after midnight, the office for Holy Communion followed. Mr. Skinner's text was-"Let us now go even to Bethlehom," and the day was treated of as the octave of Christmas. The special Psalms and Lossons for Caristmas ovening being used, and hymns suitable for the Christmas season. We have been fortunate so far, in procuring a priest for a colebration about once a month in the Parish Church, but cannot provide so well for the out stations as we could wish. The Parish Church looks very well in its Christmas garb, the prettiest part of the decorations being a triple arch over the chancel rail, which gives the Church somewhat the appearance of having a real chancel, which is its greatest want. Our evening congregations continue good, numbering, in fine weather, from three to four hundred, but the morning congregations, I am sorry to say, are not ao good.

Pour Medway.—I notice that, pro-bably on account of the lengthy description of our decorations for Christmas in this Parish, the part referring to Port Medway is omitted. As the Church here was more extensively and prettily decorated, the people say, than ever before, allow me to give them the credit due for working indefatigably to beautify the place of ris sanctuary." Amongst the floral offerings for Christmas, was a calla, in bloom, the gift of Miss Duaphy, who, though confined to her home for months past through iliness, never neglocts floral offerings for the altar.

PRINCE-EDWARD ISLAND.

CHARLOTTETOWN .- St. Paul's, - At the Examination on the Book of Common Prayer, it was decided to give a sixth competitors.

The organ will be new throughout, except the wind chost of the old organ, Rector. The deceased, who was in his at a cost of \$925, and the old organ. The 36th year, was of a very amiable dispo Committee for carrying out the improve-sition, and was much esteemed. He Committee for carrying out the improvesition, and was much esteemed. He pleted is one of the finest in the Diocese. ment are H. J. Cundull, Esq., and Louis held the position at one time of Private The Nave measures 80x45 feet, and the 11. Davies, Eq., and the contract has Secretary to the late Governor. It is a Chancel 18x20. The Xmas of 1880 has been signed with W. C. Greenwood, singular fact that he was buried on the been indeed a happy one for this place,

Specification of New Organ for St. Paul's, Charlottetown.—Compass C C to Bass, wood. 8 ft., 12 pipes; 5, Octave, ward them to his address, Halifax. metal, 4 ft., 56 pipes; 6, Fitteenth, metal, 2 ft., 56 pipes; 7, Clarionette, metal, 8 ft. 44 do. Swell Organ, C C Institute have been debating, whether to G, 56 Notes. -8, Viola, metal, 8 ft., the present troubles in Ireland have 44 pipes; 9, Salicional, metal, 8 ft., 44 been brought on by England or not pipes; 10 Stopped Diapason, wood, & The Te'egraph gives currency to a report, h, 44 pipes; 11, Unison Bass, wood, 8 which, it says, appears well founded, very significant motto, implying a desire ft, 12 pipes; 12, Flute Harmonic, metal, that a new Parish is to be organized that the love and sympathy, which had 4 ft., 56 pipes; 13, Obre, metal, 8 ft., 44 within that of St. Paul's Portland, and hitherto been mutual, should never cease. pipes. Penal Ordan -14, Bourdon, 16 that the site has been chosen, and several The note was as follows:ft. Coupling.-15, Swell to Great; 16 Swell to Pedal: 17, Great to Pedal; 18, ter is not new, it has been talked over for Tremolo to Swell; Balance Swell Pedal Height about 17 ft.; width, 10 ft.; depth, 9 ft. The front pipes to be righly decorated in gold and colours.

DIOCESE OF FREDERICTON.

In a notice of the election of Mr Kingdon in the Living Church, publish ed at Clicago, this passage occurs-"The writer of this notice had the pleasure some years ago, of mooting Mr. Kingdon, at the time that he was senior curate to some years ago by the Metropolitan, is, the Rev. Mr. Webb. Vicar of St An- with his approval, to be removed to the draw's, Wells Street, London; and the impression left upon his mind, of the reverend gentleman's ability and earnestness, is still fresh in his memory.'

PERSONAL - We regret to hear of serious accident to Mr. Geo. Whitney, of St. John, who injured himself severel,

St. John-Funeral of the Late Francis L. Ruddock, Esq. - A large concourse of citizens attended the funeral of the lato Francis L. Ruddock, which took place Feb'y 9th, from Douglas Road, Portland. The services at the house were conducted by the Rev. G. M. Armstrong, after which the procession metal to St. Luke's Church, where the burial service was read by the Rector, Rev. L. C. Scounce The hymns, "Hush! G. Stevens. The hymns, "Hush! blessed are the Dead," and "How sweet the Closing Day" were sung by the choir with much pathos. The interior of the Church was draped in mourning in respect to the deceased gentleman, who was an old and estoemed citizen of the town, convenience in kneeling. A new communion 1835 to 1841, when St. Luke's Church was erected. At its first Easter meeting on April 12th, 1841. Mr. B. The convenience in kneeling. A new communion rail is being made and will be placed in the church next week; and further improvements are to be convenience. dock was elected a vestryman and in the year 1855 he was elected Church Warden, which position he filled up to the time of his decease The remains were interred in the Rural Cometery.

At a meeting of the Corporation of St. Luke's Church, on Tuesday ovening, the following resolutions were passed :-

"Whereas, It has pleased Gop to revaluable friend, the late Francis L. Rud-congregation, desire to tender their most dock. Esq., who has for 40 years been a sincere thanks to the corporation of St. faithful member of St. Luke's Church, 26 Paul's (Valley) Church, Portland, N. B., years of which he has filled the position for their very handsome present of a of warden in the vestry of said Church in stone font. a most satisfactory manner, with great advantage to the Church, in which he has ever showed a great interest and with honor to himself in the faithful mauner he filled the position; therefore

"Resolved, That we, the vestry of St. Luke's Church, deeply regret the loss of our worthy and esteemed friend, and hereby wish to tender to Mrs. Ruddock and family our sincore sympathy in their bereavement"

A. Maclauchtin, Chas A. Macdonald, W. D. Mills, H. W. Frith, and Geo. A. Schofield.

DORCHESTER. - The remains of the late prize to W. Smeston, as he was but one Joshus Chandler. Esq., son of the late mark behind the fifth of the successful Lieut, Gov. Chandler, were buried Feb. 10th. The funeral services were conducted by Rev. Rural Dean Simonda, orgen builder. Specification as follows: first anniversary of his father's funeral land the people of Belloram may well feel

THE Rev. John D. H. Browne wishes 6, 56 rates.—Great Organ.—1, Open to obtain, for a special object, a dozen or Diaparon, metal, 8 ft., 56 pipes; 2, lifteen copies of the Fredericton D. C. S. Dulsiana, metal, 8 ft., 44 pipes; 3, Report. Will any clergyman or lay-Molodia, wood, 8 ft., 44 pipes; 4, Unison man, having copies to spare, please for-

> targe subscriptions promised. This mat I long time.

WESTFIELD.—The past week has been one of unusual interest to the Church people of this Parish. A very large and handsome stone font has been placed in St. Peter's Church. It is the gift of St. Paul's (Valley) Church, Portland. It is of special interest to this Patish, as it was originally given to St. Paul's Church by the late Canon Lee. The wooden Church at Land's End.

St. James' Church has undergone more extensive renewal and improvements. A very handsome wooden font. made by Mr. George Hazen, of Fredericton, the gift of a baly, whose name is not bears this inscription :

> In memory of EDWARD SEPTIMUS WOODMAN, Rector of Westfield, Died March 13, 1880.

hearts of those to whom he so long and the church with kneeling stools, and

Church Work is to be localized next month. Already there are over fifty subscribers, and it is expected that it will find its way to nearly every household in the Parish and to many beyond lits limits.

WESTFIELD, N. B.,

Feb. 11th, 1881.
The Missionary and Church Wardens

A. V. WIGGINS, Missionary. A. M WOODMAN, W. Burgess, Wardens.

DIOCESE OF NEWFOUNDLAND.

Belloram. The people of Belloram Fortune Bay, Newfoundland, have just completed a very handsome Church, with C. of E. Institue - At the annual dred dollars) With their Paster as meeting of the Church of England In leader, they have accomplished this work

given money and free labour, in some in stances amounting to thirty pounds was truly a gratifying sight to see those men go to the work from day to day and from week to week, as if their Church was the only work they had to do, and to look in at the door, to see every day, on an average, about 30 men for the past two months working away so eagerly and so carnestly, as if they were receiving the highest wages. The building just com-pleted is one of the finest in the Diocese. proud of the great work they have just accomplished. But not being content to keep all the joy to themselves, they en-deavoured to impart some to their Pastor also, and, with this intent, placed at his door, as a "Xinas Box," a barrel of choice apples, a choice ham, weighing about 25 lbs., and a whole suit of rubber Sr. John. - The Church of England clothing, from head to feet; this was to protect him from the salt water rain when he went out driving in his boat. With the present was a note, enclosing a beautiful Xmas card, upon which was a very significant motto, implying a desire

> "REV. AND DEAR SIR,-With this note you will please find at your door a present which we hope will give you as much pleasure in receiving as it gives us in giving it. The enclosed card expresses our sentiments.

> > "Your Loving Parisitioners."

DIOCESE OF MONTREAL.

FRELIGHSBURG, QUE .- The Founder's Festival in connection with the Bishor font which was in the church, given Stewart Memorial Church was a marked success. Old Trinity was built in 1808, and of its opening we have the following acco n — E rly in the year 1809 a new Church was completed in the Eastern part of the Seigniory, and when Divine Service was performed in it for the first time on a fine day in January, there was a congregation of a thousand persons." made known, has been placed in the The anniversary of this historical event, church. A brass plate on the pedestal falling this year on Saturday, for manifest reasons, the anachronism was committed of celebrating the day following -Sunday, Jan. 30th While the severe weather ferbade the hope of the vast concourse of thousands which witnessed the laying of the Corner Stone in June last, And although engravon in brass, it can it did not prevent the attendance of a hardly be more enduring than in the large congregation on the Lord's Day, to take possession of the splendid Lecture faithfully ministered. A new sltar, Hall, which will hereaft r afford a com-lectern, prayor desk and chairs, made of modious, convenient and comfortable black ash and walnut—the gift of the home for devotional, philanthropic and Rev. A. V. Wiggins—add greatly to the Parochial purposes of the Church of appearance of the chancel. The prayer England. It proved itself all that could desk is provided with a handsomely be desired in the healthfulness, warmth worked kneeling cushion, made by a and lightness of its attractive surround-young lady in Fiedericton. Mr. II. Burgess and Mr. Northrup have provided ed in an appropriate and warm-hearted manner by the choir and congregation, made changes in the seats for greater the sermon being delivered by the Rec tor, Rev J. Burrows Davidson, followed by the Holy Communion, at which there placed in the church next week; and was a large number of communicants. further improvements are to be made in The Rev. J. C. Davidson took part in the services. In the evening, after an earnest service of Praise, the sermon was preached by the Rev. Homer White, M. A, Rector at Enosburg, Vt, admirably suited in its instructive and eloquent features and kindly references to the occasion, and exacting the appreciation of his auditors. On the next evening, Monday, the Re-union of all friends was one long to be remembered, and one eminent-"Whereas, It has pleased God to ro move from among us our esteemed and of St. Peter's Church, on behalf of the ties of the ladies in supplying every attraction to appetite and taste were overflowing, and their attendance unceasing, until all were satisfied. Then came a characteristic speech of eloquence and wit from one of the chief workers in the enterprise, S. N. Hunt r, Esq., which secured the attention and earned the applause of all. Subsequently the assemblage, after hymn and prayer, were addressed by the Rector, the Rev J. Smith, the Rev. George Forneret, the Rev. Mr. Richardson, the Rev. J. C. Davidson, and the Roy. F. M. English .-Local Paper.

UNITED STATES.

THE Rev. Dr. Norton, of Louisville, Kentucky, one of the most preminent of stitute the following officers were the man or architect. They received some as chosen: Canon Brigstocke, president: man or architect. They received some as several volumes of Sermons for Lay Rev. F. S. Sill, M. Chamberla'n, Dr. Chase material, an account of which will Nealker, W. C. Drury, R. P. Starr, W. hereafter be seen. The people have prominent factor in the Charch's growth. ASK YOUR Grocer for Them I

BROWN & WEBB. WHOLESALE DRUGGISTS,

> DRYSALTERS, HALIFAX, N. S.

Merchants,

Warehouse and Counting-Rooms. COR. DUKE AND HOLLIS STREETS.

Steam Mills and Stores, TOBIN'S WHARF.

Avery's Balsamic Syrup

Can be confidently recommended as a most pleasant and efficacious remedy for recent Coughs. Coids, (re. te. This preparation compounded from the prescription of Dr. Avery, has been in use for over 3) years, and whit unwarying success. Concluded by so long and thorough a trial, of its great superiority to trevarious no-trums so persistently advertised, we have determined to put it more prominently before the nubile. Once known it is always used as the FAMILY COUGH MEDITINE, being more palariable as well as more efficacle as than any or the advertised COUGH MEDITINE of 1288, and both better and cheaper than those commonly dispensed by Orugalists.

Price, 25 cents per Bottle, Of Druggists and General Dealers throughout the

BROWN & WEBB,

Proprietors.

Brown's Universal Pills.

Browns Universal Pills.

Are composed of the best Alterative. Livative and Cathartic Medicines, combined in a scientific med ski ful manner, according to the action of the different struss upon the different parts of the alternary carnel and other organs.

The preprietors calm for these pills a superiority over very many others of a similar nature, because in them a namber of well known and standard medicines of the pharmacopicla are so combined and in such proportions, that a though their action be his in the stomach, it by no means ends there, but extends to the floor, parients, factor gloods, Sc., so that obstructions in any of these will generally be overcome by their preper use and thus proper digestion and healthly blood produced.

They are not a quack medicine in any sense, unless science and skill are quackery, for advantage has been taken in their preparation of the learning and experience of eminent physicians and pharmaceutists.

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And sold by Druggists and Medicine Dealers Generally.

PRICE, 25 CENTS PER BOX.

BROWN & WEBB'S CRAMP & PAIN CURE.

No "Painkiller," however boldy advertised, sur-pines this Standard Preparation for the rolled of the blass of symptoms for which such remedies are so nuch used.

For Cramps and Fains in the Stomach, Bowels or Side, Sore Throat, Rheumatism, Lumbago, Sciatica, Neuralgia, Chilblains, Frost Bites, Oholera, Diarrhæa,

It is an unfalling relief and frequent cure. Its simulant, roboficient, and another qualities adapt it to a large class of disorders, and make it a most valuable

Family Medicine. Prepared by BROWN & WEBB,

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PRICE, 25 CENTS PER BOTTLE.

BROWN & WEBB'S FLAVORING

EXTRACTS

Are unequalled for strength and purity of flavor by any imported brand. They are made from the purest and choicest materials, with no inferior or facilitous admixture, and need only a trial to show their growt superiority to the flavors commonly sold in the shops.

Ous London Setten.

(From our own Correspondent.)

Frost and snow are the two things that have made themselves most prominent the last few days, and frost and snow in London is a very different thing from frost and snow in Canada. A most un comtortable, uncongenial, distressing visitor is Jack Frost here at his best. The people are never prepared for him; the streets are not guarded against his slippery footsteps; the means of locomotion are not adapted to his requirements. But when he comes arm in arm with rade Boreas, and the two sweep ever the shivering and crowding millions of Loudoners, there is woo and chattering of teeth and suffering in a hundred sublen forms through the length and the breadth of the great metropolis. The record of the hundred and one couse quences of the gale, the frost and the snow, all over the country, which have appeared in the morning papers of the week, is an amazing narrative of all the suderings, losses of life and property in conveniencies, and woeful predicaments which may be brought upon us in a few hours by an unfortunate combination of the elements. All the wheels of our metropolitan life were brought to a sud den standstill. Within living memory the stoppage has not been so complete The "httie village" has assumed the asposts of winter in the Swiss mountains. The gale that drove the snow into every nook and crumy carried a flood over the low-lying southern parts of the metropoirs, and with it, unspeakable misery to mousands of poor people.

The release of Mr. Dale and Mr. Enragin from prison is welcomed by nearly ali persons, as it will enable both parties to review the situation calmly and dispassionately, which could scarcely be done while two clergymen were suffering hold in their hands or fumble for in then imprisonment. You have already seen pockets, the address which has been sent to the "End-Archbashop of Canterbury, signed by a large number of eminent and distintinguished clergymen. The whole tone the number of copies that have been reand spirit of the appeal are in the best form-kindly, carnest and tolerant, and some of the arguments are not only strong in themselves, but put in the strongest light. Nothing, for example, can upset the judicial fairness of the following passage: "For justice would seem to require that unless a rigid observance of the Rubrical Law of the Church or of recent interpretations of it be equally exacted from all the parties wahm her pale, it should no longer be all costly, and it is intended to be so exicted from one party alone and under circumstances which often increase the difficulty of complying with the domand." It is surprising what absurdly wrong ideas seem to prevail over this-Persecu tion, subject. For instance, in a leading journal, which pleads ably and earnestly for justice to Ireland, and even goes the length of attenuating the crimes laid to the charge of the Irish agitators, an article appeared to prove that "leg dity is no persecution." But if this theory is right, Christians have never suffered Persecution. The early Christians suffered martyrdom in strict accordance with the statutes of the Roman Empire; but notwihstanding its legality it was dire persecution. What is it that the Ritual ists want? Their answer is "We go to Prison not for the sake of chasubles and chances, out to assert the spirituality of the Church. Give us not secular, but deserves the candid consideration of all oz. from 140 tons stone. parties. Ritualists are not the only peoobject to secular legislation in spiritual aflairs. But I must confers that I see another as pact to the matter. The extreme High Church party might not fare any better under a spiritual tribunal. True it is, a boy will take a flogging from his own father that he will not put up with from another; yet we know that spiritual courts can be guility of grosser injustice than can be haid to the charge of civil judges. The fact is in no religious community will a man be allowed to follow the dictates of his private judgment. "What did the Puriturs come to America for?" asked a Massachussetts teacher one day of his class. "To have liberty to worship us they liked, and to

cotting," the establishment of law and order, the restitution of the power of recovering rents and just debts from those who have the power of paying, and extending protection to those who are still disposed to meet their obligations. The man is disposed to keep his money ic his pocket when in the event of his paying rent there is the risk of se ions. personal injury or destruction of his property. Paying of rent in the South and West is therefore very irregular or altogether suspended; many ladies and others deriving their sole support from landed estates are reduced to sad straits. In many localities the poor crops of 1879; greatly reduced the tenant's capacity to week from the weight of snow. No one pay, and, notwithstanding the better was injured. returns of last year, agitation withholds rents. Many tenants are now three years printing service of Parliament for the behind, and on some rent rolls instance: of five years arrears occur, and even where the tenint is known to have the compared with the previous year. ability to pay up a part, at least, of Lie indebtedness, the landlord is practically powerless to recover.

larly dull, although Irishmen have taken pension will be temporary. the chief part in them, for the present Trishmen in the House of Commons por sess none of the eloquence of the Plan much more useful publication than its ketts, Curran and O'Connells, whose predecessor proved itself to be It is shadows still linger about the Speaker's meatly printed, and we wish it success. cha**ir.** Now and then you may hear a true Irish bull, like Mitchell-Heary's. bres," or like that of Mr. Syman about trampling upon Ireland with one hand.

Uniform compathing else.

Uniform the blue Nose Curling Ciub is one of the two success that the blue Nose Curling Ciub is one of the two success. talking about "reaping turnips with sawhile you are doing something clso, curling Club is one of the two success equally remarkable, with the other; or like that of Mr. Gray's, that three-fourth of the stories about Irish outrages were minion carling dats, and requesting that gross exaggerations, and one-half with- the rinks from the club be in Ottawa out any foundation at all. But this is about the 2oth inst., to play against the all. The Home Rulers are, as Parliamentary debaters, a dull lot. You sel dom hear a gleam of wit; all their eloquence is in their notes, which they

"Endymion" has proved very duli reading, and is by no means a popular It is something extraordinary turned to the libraries with the leaves uncut in the second and third volumes I do not know how long Lord Beacons field cilculates upon living, - he is sev enty six this year, -but he is furnishing his new house in Curzon Street in a way which seems to imply that he intends to rival all the public men of our time in what Brougham called the tricks of longevity. The furniture is all artisticmuch of it is marvellously artistic; it is complete and gorgeous that it will rival the dreams-the Oriental dreams-of Lord Beaconsfield's youth. Receptions, banquets, entertainments of all kinds, are to make the house historical, and Lord Beaconsfield's idea is, I hear, to make the Tory Party a party distinguished by fashion and splendour no less than policy This was Lord Palmerton's idea with the Liberals, and we know the result in his case. He ruled the House of Commons in the drawing-room of Cambridge House. But Cambridge House was graced by a lady, and Lord Beaconsfield possesses everything in Curzon Street but a hostess with the tact and social skill to rally around him all the social, literary. and political influences that rule the world.

Some heavy returns of gold are record ed in some of the New Zealand gold spiritual tribunals to try us, and we shall fields. One company at Reefton near bow to their decisions. This aspect of Greymouth, got 950 oz. gold from 780 the question is worthy of respect and tons of stone; and another yielded 322

BENEFA TORS.
WHEN a board of eminent physicians and chemists announced the discovery that by com-ning some well known valuable remedies, the wonderful medicine was produced, which would cure such a wide range of diseases that most all other remedies could be dispensed with, many were sceptical; but proof of its merits by actual trial has dispelled all doubt, and to-day the discoverers of that great wedicine, Hop Bit-ters, are honored and blessed by all as benefactors.

ters, are honored and blessed by all as benefactors.

The Horrible, Unsightly lotches and Fimples and the Sailow, Co orless comp exion can be quick y and offe-tually replaced by a clear, hearby sain fine remeity is certain and easily pre-cured, and a simply "hannington's Qu u ne Wine and Iron," to on according to directions. Try one boutle und be convinced, Price 50e per bottle; 6 for \$2.56. For sale by all Druggists

as After an Aftack of Fever, Mossics, as After any wasting disease. Harnisgrow's Quinna Wine and Iron is the best medicine to take It gives lasting strength.

The Wietli.

HOME NEWS.

A Victoria. British Columbia despatch says that official returns place the yield of the gold mines for 1880 at \$1,012,-

Ottawa, Feb. 11.-It has not yet been decided by the Government whether camps of military instruction will be esablished this year or not.

The roof of the Canadian Pacific railroad shed at Winnipeg fell its entire; length of over 200 feet on Wednesday

Ottawa, Feb. 11 .- The cost of the year ending Dec. 31st, 1880, was \$50. 27 65, being a decrease of \$11,246.86

Work has been suspended on the first 100 miles of the Canadian Pacific rail road, and most of the men have returned son. This document, according to rumor. The debates this week have been singue to Montreal. It is believed that the sus-periminates some of the most prominent

> The new Temperance paper, the Watchman, gives promise of being a

New Glasgow, Feb. 12 ... The Secretary of the Blue Nosa Curling Club has valedonia Curling Club of Toronto, on the Vice-Regal Curling Rink

NEWS FROM ABROAD,

London, Feb. 12. - the Baroness Burdett Coutts and William L. Ashmoad Satisfit, were married this morning at must Church, Piccadilly.

James Anthony Froude announces that Mr. Carlyle left many valuable papers, MSS etc. and that they will be publishal apart from the biography of Mr. arlyle.

London, Feb. 12.—The neces says it is rumoted that there is a plot to blow up Windsor Castle, Precattions have been taken and the Queen has delayed her return from Oshorne.

London, Feb. 14.-A despatch from Durban says General Colley is isolated at Mount Prospect, and that the Boers surrounded his comp. Gen. Sir Evelyn Wood has arrived.

London, Feb. 13 .- The War Office has decided to send a regiment of Hussus, 160 artillery, 700 infantry and 100 men, Der y, but not exciting (Blust ation), -A with a considerable number of extra officers, to supply the places of those killed by the Boers.

St. Petersburg, Feb. 12.-Advices from Bami to the 8th inst, state that, having left detachment at Askabad and Geok Tope, General Shobeloff, with his staff and the bulk of the army, was returning to Bami, which he expected to reach on Saturday.

New York, Feb. 12.—The tank of the Standard Oil Co , at Bergen Point, contaming 9,000 barrels of naptha, exploded this morning, shaking the buildings and breaking the glass in a radius of ten miles. The fire is still burning and, it is feared, will communicate to other large tanks.

New Orleans, La., Feb- 12 - There is no material change in the condition of the water in the overflowed districts. Ten thousand persons were supplied with my by the relie There was heavy rain yesterday morning with a strong wind.

London, Feb. 14.—An ammense mass meeting of Radicals and Irishmen was held at Hyde Park yesterday. Six platorms were occupied and the crowd surged around each of them to listen to remarks of the speakers Resolutions were passed condemning the coercion bill in any form and Michael Davitt's arrest and action of the Speaker in the Honse of Commons.

Durban, Feb. 12.-It is reported that a large party of Free State Boers are encamped in Natal territory at a point comcompel all others to do the same," was the philosphie but far-reaching answer of a little boy.

Ireland still engrosses much attention both in Parliament and out of it. Paramount in importance is the putting down of terrorism, intimidation, and "Roy-"

A VERY valuable and remarkable instrument is manding the road between Ladysmith and Newcastle. Latest accounts from the Crange Free State indicate that the older Boers oppose the breach of neutrality musical knowledge, can perform on it musical without limit, with an accuracy of execution and out of the possibility of terrorism, intimidation, and "Roy-"

Montreal, are the Canadian manufacturers.

The Montreal and remarkable instrument is manding the road between Ladysmith and Newcastle. Latest accounts from the Orange Free State indicate that the older Boers oppose the breach of neutrality musical knowledge, can perform on it musical the younger ones are hostile. Large numbers of Boers have been drawn from the besieged garrison to meet Genoral Colley. manding the road between Ladysmith

London, Feb. 14. - Large crowds of people assembled on the banks of the Thames to witness the Hanlau Laycock race despite the wretched weather. A rain storm prevailed, and the water of the Thames looked dirty and muddy. The tide was moderate. Both contestants boked in excellent condition, and every way fit to row. The race was well contested throughout. Hanlan took the lead at the start; at Hammersmith Bridge he was three lengths ahead, and won the race easily. Laycock rowed pluckily, but was outpaced.

London, Feb 12 .-- A story is current that the Government has intercepted Land League correspondence, and opened many of its letters. It is also freely asserted that schemes fraught with the greatest danger to the peace of the country have been discovered. A most important document is said to have been found on Michael Davitt just before he was arrested, which, it is now asserted, led to his commitment to Portland priagitators and politicians. It is said that Parnell exhibited his sense of its importance by remaining in Paris.

BOOK NOTICES, &c.

W. K. Crawford, King Street, St. John, No., has sent us Harper's Magazine for March 1831, which contains the following interesting matter, with the usual amount of admirable mostrations. A striking feature of the Numor is its variety: - Bedford Park, Moneure D. Co way, with eight Hlustration; The University of Leiten-W. T. Hewett, with the illustration; The Arran Islan s. J. Le. Count. with ten ninetrations; Possibilities of Horticusture -S. B. Parsons, water nine districtions; A Glimpee of an Ol 1 Intela Town, with satteen illustrations; Richard Henry Stod lard. A Poom—Henry Ripley Dor; The Grave-digger—Robert Herrick, with fall core. Dor; The Grave-digger—Robert Herrick, with full-page illustration by Abley; A Nation in a Notshell—Geo, P. Latroep, with tweive illustrations; Anne, A Novel—Construce Fe, inno. C. Wolson, with three illustrations by Reinhart; The French Republications by Reinhart; The French Republications of Morall; Hands Off A Story; A Take on Dress—Mark R. Oakey; A Republication of the A Story with the Astronomy M. Reiner The meet for Him. A Story-W. M. Baker; The Fanny Live of the Turks-Heary O. Owight; A Landicean. A Novel-Thomas Bardy, with an illustration by Da Mauri r.

an illustration by Du Mauri r.

Editor's Eoy Char: A Pren for the Past
—Washington Etaquette. American C fleges
—The Lite Dr. Chapin.—George En a Editor's Literary Record: Schli mann's Hios—
Blaikne's Lite of Livingstone.—Myers's
Wordsworth.—Ten yoon's Ballads and Other
Poems — Gordage's Verses.—Gord. le's All
Round the Year.—Wallaco's Island Lafe.—
Bru's Unlearen Tracks in Japan.—Heecut
Novels. E litor's Historical Record: Political Intellige ce.—Diorsters.—Orignay, E hical Intellige ce. Disseters .- Orithary, Elitor's Drawer: Anced de of J. C. li cekin-rulge.—Another of Mr. Travers.—An carpha-tic Witness.—Judical Humors—Waiving the Question (Houstrat on.;—Artemus Monument. -Quaker Remorse. - A Gallant Juage. Good Thangs from Mr. Lossag's list Book. An Epistle from Dr. O. W. Holmes. -The Mormon Sabbath - A Bush at the Permanent Situation wanted - Ve coans of the Stage (Hustration) - The Macteu's Request. - Salem and Lyan. - It's along Lone hat takes Plenty of Turning (Illustration).

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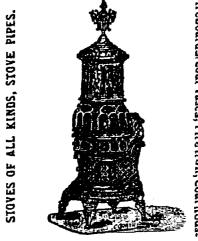
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